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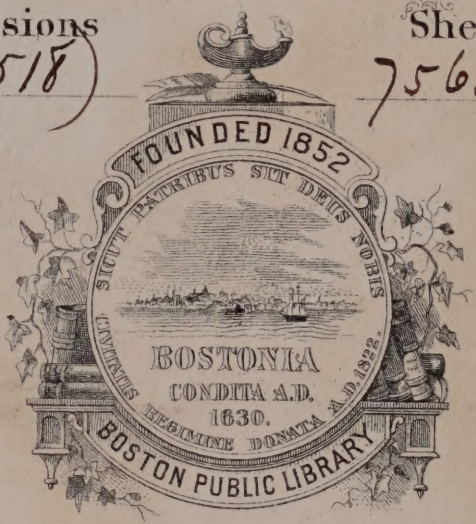

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CHRISTIANITY AND FREEMASONRY ANTAGONISTIC.

A

DISCOURSE,

DELIVERED IN

THE CONGREGATIONAL CHURCH, PERU, N. Y.

LORD'S DAY, MARCH 6, 1864,

BY MOSES THACHER, A. M.
Minister of said Church.

PUBLISHED BY REQUEST.

"Wo unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?"—ISAIAH xxix. 15.
"In secret have I said nothing."—JESUS CHRIST.

BOSTON:
PRESS OF T. R. MARVIN & SON, 42 CONGRESS STREET.
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DISCOURSE.

PSALM xxxix. 6.

SURELY EVERY MAN WALKETH IN A VAIN SHOW.

NOTHING is more common than false appearances. "Judge not according to appearance; but judge righteous judgment." Such is the injunction of our Lord Jesus Christ. He knows, intuitively, what the Psalmist learned by observation, "Surely every man walketh in a vain show." A specious covering often conceals a deep pit. A venomous reptile may be variegated with beautiful colors. The gin and the trap are usually concealed. "Surely, in vain the net is spread in the sight of any bird."

False hopes and expectations frequently give a false garb to men and a false coloring to things. False glosses affect the heart with false impressions. This is what induces so many to grasp at the shadow, while they lose the substance; and to receive falsehood for fact, and vice for virtue.

It would be easy to amplify and illustrate the general truth expressed in the words of my text; but I cannot spare the consumption of time from the object which I have immediately in view in the present discourse. Every man of experience, observation and reflection, is aware that multitudes profess principles by which they are not governed; that they assume a false character; that *appearances* are deceptive in both poverty and riches; in respect to happiness and misery; and in professed friendships and worldly attachments. "Surely every man," of such false assumptions, "walketh in a vain show."

But false appearances and professions are assumed by *organizations;* and when they are thus worn, the guise is far more dangerous than when assumed by individuals. It is so especially of *secret societies.* For this general reason, as well as others,

which the candid hearer will readily perceive in the progress of discussion, I am constrained, as a citizen, as a Christian, and especially as a CHRISTIAN MINISTER, to utter my solemn protest against ALL *secret associations*, which it will answer my present purpose to consider under the generic denomination, FREEMASONRY. The subject of this discourse and its treatment will, I trust, render it sufficiently evident why a minister of the Gospel cannot be faithful and declare "all the counsel of God," without bearing unequivocal testimony against such institutions. This duty a Christian minister owes especially to YOUNG MEN, who are ever liable to be ensnared by those devices, which Satan employs to ruin souls.

On the 24th of June, 1717, at the Apple-tree Tavern, Covent Garden, London, originated "Speculative Freemasonry." *Then* and *there* was organized an association, chiefly of operative mechanics, bound together by a single oath of secrecy, covering a few ceremonies of initiation. The *professed* object of its members was, mutual assistance and protection in their mechanical employment. Their *real* object was *conviviality.* For this they provided a small fund, collected from a trifling fee for initiation. In 1720, the Order was remodeled, by adding to the initiatory ceremonies, and dividing them into three degrees, for each of which an additional fee was demanded. This put the Society in funds, and gave it more self-confidence and more importance in the public eye. The members procured badges, and the officers a few jewels, as insignia of their several functions. In a brief space of time, the association began to claim antiquity for its origin, and to boast of charity, science and morality as its objects. It does not appear, however, that any more than three degrees were conferred, or even invented, until near the middle of the last century. It was then propagated into France, and, subsequently, into Germany. Soon the institution became an engine of power, seized and used by unprincipled demagogues, for the execution of their nefarious designs; and its ramifications were indefinitely increased. Several years since, not less than one hundred and fifty degrees were conferred in France, and from ninety to one hundred, in this country. All of these degrees are covered by *oaths of secrecy*, enforced by *penalties*, beyond which, in HORRIBLE BARBARITY, it is not within the compass of human dialect to utter.

According to "The New American Cyclopedia," Freemasonry, "at the present day, numbers, in all parts of the confederation, [what should be the United States,] nearly 5,000 lodges, and between 150,000 and 200,000 members."

Such an institution certainly should not be a matter of indifference. It *must* be either *good* or *bad*. It must be either *very* good or *very* bad. It must be an engine of either vast utility, or of immense mischief. It is, therefore, the imperative *duty* of the citizen, the Christian, and the Christian minister, to investigate its claims, its characteristics and its operations. This, indeed, is involved in the Divine injunction, "Prove all things; hold fast that which is good."

Nor, of such investigation, has any one any reason to complain. Base coin *ought* to be tested; and the test of gold proves its value. The most upright and honest are the most cheerful at being scrutinized; and to be angry at thorough research is strong, presumptive evidence of concealed iniquity. Hence, says our Lord Jesus Christ, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God."

I. The first thing which seems to demand our attention in this inquiry is, THE CLAIM OF FREEMASONRY AS A RELIGIOUS INSTITUTION. This claim is distinctly avowed by the author* of an Address on "Freemasonry: its Nature and Claims," lately delivered in this place, and in the hearing of perhaps a majority of this congregation. In the outset of his discourse, the following language is unequivocal: "No one who has ever entered the mystic circle of Freemasonry; heard its prayers, its hymns, its stately ceremonial; seen that which rests displayed upon its altar; witnessed the symbolic fire descending from heaven and filling the sanctuary; and been permitted to gaze upon that white stone which has no name, needs proof of the fact that the Masonic is a religious institution." Again,

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* REV. C. C. BEDELL.

on pages 9th and 10th, he says: "Now, Masonry, as a religious institution, must teach one of three things — either truth, or error, or a contortion of truth, which is equivalent to error. It must range itself either with the spirit of evil to aid his cause, or with Him who was the incarnation and source of truth. There is no avoiding this dilemma, for Masonry is a religious institution, and cannot, therefore, be a structure of mere indifference in this respect."

This avowal, in the Address to which I refer, is sanctioned by the highest Authorities of the Order. In evident frankness, honesty and freedom from sectarianism, for which the author deserves full credit, he has here asserted no more than what is prominently held forth in the sanctioned publications of Grand Lodges, Chapters and Encampments, throughout the United States. To many of these I have had ample access; and were it necessary, or did time and space allow, I could add the plenary evidence of multiplied quotations.

It is, then, a fact, not to be disputed, "that the Masonic is a religious institution." It is hence easy of demonstration, *that* FREEMASONRY IS A SYSTEM OF FALSE RELIGION. All its formulas, all its lectures, and all its "work" or operations covered by secrecy, centre in its religion. It must, therefore, be a system of religion; and that system must be either *true* or *false*. Now, there are multiplied religious institutions and systems of religion. The world is full of them. But there is only *one* system of *true* religion. *That* system is CHRISTIANITY. The religion of Christianity is *essentially different from all others.* Christianity is rooted and grounded in the doctrines of grace. Jesus Christ; God manifest in the flesh; CHRIST CRUCIFIED, is the Foundation and Chief Corner-Stone of the spiritual edifice. We have hence the following testimony of Jesus Christ himself and his Apostles. "Jesus saith unto him, [Thomas,] I am the way, and the truth, and the life: no man cometh unto the Father, but by me." "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through

him might be saved. He that believeth on him, is not condemned; but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God." "He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him." "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

Here, then, is the grand element of Christianity; Jesus Christ and his atoning sacrifice, as the only way of salvation. Accordingly, the Apostle wrote to the Corinthian Church: "And I, brethren, when I came unto you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified." Hence there is no access to the mercy-seat or the Divine presence, except by and in the name of Jesus Christ. "For through him," saith the Apostle, "we have access by one Spirit unto the Father." Christ also himself instructs us to pray in his name. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it." "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, (that is, in my name,) and ye shall receive, that your joy may be full." It is an absolute certainty, then, that all prayers, not offered in the name of Christ, or in view of his atonement, are anti-Christian, deistical prayers. Yielding to the light of the gospel, the instructions communicated by Christ and his Apostles, we must come to the settled conviction, that Freemasonry is an anti-Christian institution, a deistical organization, a system of false religion.

Nowhere in the Sacred Scriptures does Christianity recognize Freemasonry; nor does Freemasonry recognize an essential element of Christianity, or one of the doctrines of grace. It does not allow Christ and his atoning sacrifice in either Lodge or Chapter; and it mocks his agonies of the Garden and the Cross, in the ceremonies of the Encampment.* In every

* Appendix, Note A.

passage of Scripture, taken from the New Testament, used in public celebrations, or in the work of any of the first seven degrees, Freemasons have *expunged the name of Christ*, if it had a place in the Sacred Text. Christ and his atonement are also excluded from their Forms of Prayer. These are numerous, as inserted in their authorized publications. Of them I have examined more than thirty, not one of which recognizes the Blessed Redeemer, or intimates even his existence. Nor is his name allowed in any formulas used by the authority of the Grand Lodge.

In 1828, an evangelical clergyman, whom I knew intimately, officiated, for a time, as Chaplain of a lodge in Massachusetts. He offered prayers, *extempore*, in *the name of Christ*, closing with a usual *doxology*. His petitions were very brief and comprehensive; and he had not even suspected that an acknowledgment of Christ and ascriptions of praise to him, were unacceptable to the lodge, especially as several of the members were connected with the church of which he was pastor. It was not many weeks, however, before one, in high standing as a "bright mason," came to him with two Forms of Prayer, in manuscript, which he said had been approved and recommended by Masonic authority, with the request that they should be used instead of extempore devotions. In neither of the forms prescribed, was there even an allusion to the Blessed Redeemer. That, and other circumstances, led the Chaplain thoroughly to investigate the character of the institution; and it was not long before he abandoned the lodge and renounced Freemasonry altogether. I have, myself, inquired of Freemasons who had taken all the degrees of both Lodge and Chapter, why the name of Christ was excluded from their religious formulas? and have received, for substance, the following reply: 'Many Jews are Freemasons; and they do not believe at all in the Christian's Messiah. It would drive them from the lodges and the institution, if we used the name of Christ. Besides; a vast many Unitarians and Universalists, who do not believe in either Christ's Divinity or Atonement, are Freemasons of high standing and influence, as well as of high degree; and they would be disgusted and offended at such formulas.'

'In the State of Connecticut, several years since, a memorial on this subject, drawn and forwarded by clergymen, was pre-

sented to the Grand Lodge of that State, by one of its members. The petitioners requested that the prayers, authorized by that body, to be used in the initiations and in the opening and closing ceremonies of the first three degrees of Freemasonry, should be revised and improved, by inserting the name of the Saviour; so that all prayers addressed to the Deity should be offered through Jesus Christ, as the common Saviour and Mediator between God and man. The Petition was laid before the Grand Lodge and its merits discussed. The question on granting the prayer of the memorialists was put and decided in the negative. Thus, by an official act of the Grand Lodge, the Saviour was excluded from all the Lodges under its jurisdiction. If the same question were put in every Grand Lodge in the United States, the result would, no doubt, be the same.' *

But, thus to reject the Blessed Saviour, the Lord Jesus Christ, the Lord of Glory, is *Deism;* and Deism is *false religion.* We arrive, then, at the *demonstration*, that *Freemasonry* IS A SYSTEM OF FALSE RELIGION; AND THE MASONIC IS AN ANTI-CHRISTIAN INSTITUTION!

II. The religion of Freemasonry is as antagonistic to the religion of Christianity in its *usages* as in its *principles.*

Christianity, the Gospel of Jesus Christ, *the* TRUE RELIGION, opens wide its door and extends its invitations to mankind *indiscriminately.* It makes no distinctions of age, character, condition or sex. Even the *Atheist* is invited and urged to hear its instructions, embrace its doctrines, receive of its spirit, and enjoy its temporal and eternal blessings. Says its Divine Author, "Come unto me, *all* ye that labor and are heavy laden; and I will give you rest." "Him that cometh to me, I will in no wise cast out." "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that *whosoever* believeth in him should not perish, but have eternal life. For God so loved the *world*, that he sent his only begotten Son, that *whosoever* believeth in him, should not perish, but have everlasting life." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And *whosoever will,* let him take the water of life freely." "For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond

* Testimony of Avery Allyn.

nor free, *there is neither male nor female:* for ye are all one in Christ." Christianity, the Gospel, the TRUE RELIGION provides for, and offers its infinite, everlasting blessings to *all*, without exemption, without discrimination.

But, how is it with the "Masonic," declared to be "a religious institution?" In the outset, it excludes from its vaunted blessings, far more than one-half of the human family! Professing to bring men to heaven, the religion of Masonry is bound, by oath, to deny its blessings to "an old man in dotage, a young man in non-age, an atheist, irreligious libertine, idiot, madman, hermaphrodite and woman"! It should be, and perhaps is, a matter of reflection to every Mason, of refined, delicate sensibilities, every time he witnesses the administration of the Master's Oath, in what associations it places that pious and devoted wife, that godly and praying mother, that lovely and accomplished daughter, that amiable, affectionate and beloved sister! Yes; there is that loved one, already in heaven, or on her way thither; but, you would not, (you were bound by "*oath*" not to,) allow her to ascend to heaven as a Freemason! Well! blessed be God, she could go as a Christian; and if any one reach heaven, it must be as a *Christian*, and not as a Freemason. For the Lord Jesus, who, like the wives and mothers, and daughters and sisters, is excluded the Lodge, expressly says, "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." We may safely trust them with "the Way, and the Truth, and the Life;" while those who attempt to climb to heaven, by the ladder of Freemasonry, will certainly be disappointed.

We need not, certainly, complain, that women are not allowed, ceremonially, within the precincts of the Lodge. The ceremonies would, indeed, be too sinfully degrading for woman! But, if they are too sinfully degrading for woman, they ought to be too sinfully degrading for man! But the facts and Divine testimony here adduced, give us another link in the irrefragable chain of demonstration, That the religion of Freemasonry is as antagonistic to the religion of Christianity in its *usages* as in its *principles*.

III. We arrive at the same positive demonstration, when we consider the *conditions* of Christianity and those of Masonic religion.

The conditions of Christianity, the only TRUE RELIGION, are clearly expressed in its universal and indiscriminate commands and invitations. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." "Repent, and be converted, that your sins may be blotted out." "Believe on the Lord Jesus Christ, and thou shalt be saved." Upon these few, simple and easy conditions, every one, old or young, male or female, rich or poor, learned or unlearned, may receive and enjoy all the present privileges and everlasting blessings of the gospel of Jesus Christ, without the exaction of a penny as an equivalent, and with the promise of an eternal reward for fidelity. Hence the invitations, some of which I have already quoted: "And the Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst come. And whosoever will, *let him take the water of life freely.*" "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk *without money and without price.*"

To these conditions and invitations of Christianity, those of Masonic religion are a perfect antagonism. What is the language of this avowedly "religious institution"? It is substantially this: 'I am possessed of the most invaluable secrets, which I denominate mysteries. They are *secrets* which have been in possession of the *few*, some say from Adam, and others certainly from Solomon, down to the present day; and which have rendered those few greater, and wiser, and better, than all other men. I cannot, beforehand, communicate to you what they are. That, indeed, would annihilate their intrinsic value, and destroy me as an institution. But you can receive and enjoy them and all their advantages, with the following provisions and conditions: You must be a *man;* neither too old nor too young, that is, neither in dotage nor in minority; you must have "an estate, office, trade, occupation, or some visible way of acquiring an honest livelihood."* 'These are express provisions in my "Book of Constitutions." By the same authority also, I say further, that "every person desiring admis-

* See Book of Constitutions.

sion must also be upright in body, not deformed or dismembered, at the time of making; but of hale and entire limbs, as a *man* ought to be."* Then, provided you are not an atheist, — Deism is no hindrance, — if you are proposed regularly and not "black-balled," by paying the fifteen dollars, or whatever sum our by-laws prescribe, you can be initiated, passed, and raised to the first three degrees of our great mysteries!'

Such is the language of Freemasonry! Such are the invitations and conditions of *Masonic* "religion." How essentially different from the invitations and conditions of Christianity! "Believe on the Lord Jesus Christ, and thou shalt be saved." "In Jesus Christ there is neither male nor female; *whosoever will,* let him take the water of life freely!" "Come unto me, *all* ye that labor and are heavy laden — *the poor, and the maimed, and the halt, and the blind* — and I will give you rest." "Ho, *every one* that thirsteth, come ye to the waters, and *he that hath no money;* come ye, buy and eat; yea, come, buy wine and milk *without money and without price.*" The demonstration is perfect, that true and false religion, Masonry and Christianity, differ *essentially* in their invitations and provisional conditions.

IV. There is another radical and essential difference between Christianity and Freemasonry. Christianity allows no secrecy in either its principles or usages. Freemasonry is a system of secrecy, and cannot exist without it. A great many are deceived and led into a snare by confounding *secrets* with *mysteries.* Freemasons have a great deal to say about the *mysteries* of the institution. They mean their *secrets.* But there is an essential difference between a mystery and a secret. A mystery can be *revealed,* but not *explained;* a mere secret can be both revealed and explained, and then it is no longer a secret. A secret *revealed,* ceases to be a secret; a mystery revealed, is a mystery still. Christianity has its mysteries, but no secrets; Freemasonry has its secrets, but no mysteries. Christianity reveals the doctrine of God's existence, a Trinity in Unity; but notwithstanding its revelation, it must remain a profound mystery, which can never be explained to finite minds, because Jehovah is incomprehensible. Christianity reveals the Deity and Humanity of the Lord Jesus Christ, united in one person; but the

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* See Book of Constitutions.

revelation does not *explain* the mystery. These two fundamental doctrines of Christianity are *mysteries*, but not secrets. Hence writes the apostle Paul to Timothy: "And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

That the Christian religion is intended to have no secrets, is evident from the instructions and commands of its Divine Author. Instructing his disciples, "he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad." Again, "Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore, whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops." Again, "What I tell you in darkness, that speak ye in the light; and what ye hear in the ear, that preach ye upon the house-tops." When Jesus was arraigned before the Jewish Sanhedrim, "the high priest asked him of his disciples and of his doctrine. Jesus answered him, I spake openly unto the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them who heard me, what I have said unto them; behold they know what I have said." So in his commission to his disciples, he said, "Go ye into all the world, and preach (*publish*) the gospel to every creature."

The religion of the Gospel, *the* true religion, then, lives by *publicity;* the religion of Masonry lives by its secrecy. Were its secrets to become as public as the gospel is commanded to be preached, *Freemasonry would die!* This is not only admitted but *avowed,* by Freemasons of the highest authority. Rev. Frederick Dalcho, who compiled an "Ahiman Rezon," or Book of Constitutions, for and by the authority of the Grand Lodge of South Carolina, says in the same compilation, "The last quality and virtue which we shall mention, absolutely requisite

in those who would be Freemasons, is that of *secrecy*; which, indeed, from its importance, ought to have held the first place if it had not been intended to treat of it more fully, as a conclusion of the whole.

"So much importance is attached to this particular quality or virtue, among Freemasons, that it is enforced under the strongest penalties and obligations."

Rev. Thaddeus Mason Harris, who compiled the "Book of Constitutions," for and under the authority of the Grand Lodge of Massachusetts, in one of his numerous Discourses, says of the secrets of Freemasonry, "To divulge them in common, would be to annihilate the society; because they are its distinguishing features, the characteristics of the Order, and the means of its preservation. Without them, therefore, it could not subsist."

This is well and truly said. It affirms, beyond all contradiction, what I have expressed upon the secrets of Masonic religion, and what every Freemason *knows* to be true. I venture to assert, that not one member of the Fraternity in ten thousand, would ever have stepped over the threshold of the lodge, had he known, beforehand, the oaths which he would be obliged to take, the ceremonies through which he must pass, and the humiliation to which he must be subjected! How diametrically opposite is the religion of Freemasonry, to the elements and usages of Christianity!

Suppose, also, that the various branches of the Christian church were to tyle their doors, on the reception of members, and, in secret conclave, should impose upon their candidates a solemn oath not to disclose, to any one without, the ceremonies of admission! how long a time would elapse, think ye, before the whole organization would be denounced, as "THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH"? Yet it is alleged, that Masonry "is the church's handmaid; the twin sister of the bride of Christ!" * But, having thoroughly investigated the whole subject, and "understanding Masonry fully," I must be excused for expressing the firm conviction, that these alleged twins *cannot* HAVE THE SAME PARENTAGE; and I am equally firm in the conviction, that one of them is an

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* Bedell's Address, p. 24.

illegitimate. I may also be allowed to inquire, if *she* can be a *faithful* "handmaid," worthy to be trusted, who does things in secret, which she swears to conceal from her mistress? Alas! my faith is unwavering, based upon indubitable evidence, that this gaudily attired and extravagantly eulogized personage, claiming the double relation of "handmaid" and "twin sister" to the Church, is walking in the steps of her father, described in the Gospel of John, 8th chapter, 44th verse; and of her mother, designated in the Revelation, 17th chapter, 5th verse. "Surely," saith the Psalmist, "*every man walketh in a vain show.*"

V. Christianity, *the* TRUE RELIGION, holds out *no false allurements.* It never promises more than it performs. It never professes to be what it is not. It raises no false expectations to be disappointed. It never offers more than it bestows. On the other hand, those who accept its invitations and comply with its conditions, receive infinitely and eternally more, than what they had the power even to anticipate. Hence saith the Apostle Paul, "It is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God."

But how is it with the "religious institution," denominated Freemasonry? It is a mere *charlatan!* It is an adroitly organized system of fraud and swindling! Its internal operations, and the glare of its "three burning tapers," at once give the lie to its out-door professions. It is like the sign hung out and publishing, in glaring, gilded capitals, GOLD, AND PEARLS, AND DIAMONDS SOLD HERE! but within, the vender has nothing to part with, not even for gold at the highest premium, save broken pottery and other refuse articles, not worth even their room in the cockloft.

It is proclaimed and reiterated, almost everywhere, on every 24th of June, and published in the "Book of Constitutions," Monitors, Manuals, Charts, and printed Addresses, all designed and intended for out-door reading, that Freemasonry is an institution of great antiquity; * that all the greatest, wisest and best

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* Appendix, Note B.

men, of ancient times, were its patrons; and that Charity, Literature and Science are its supreme objects! But these outward displays and vaunting proclamations are "a vain show." They answer, however, like any clap-trap, the intended object. Ambitious, inquisitive young men are allured and ensnared. The candidate, if not a clergyman,* pays his fifteen dollars, and enters the lodge. Does he find what he had reason to expect, and, doubtless, did expect? Nothing of the kind! Not a vestige of what is represented in the Programme, is to be witnessed or learned in either lodge or chapter. Freemasonry is *not* a literary institution. It is *not* a scientific institution. It has no just claim to antiquity. Nor is it any more of a *charitable* institution, than a Life or Fire Insurance Company. All this, at any proper time, I hold myself responsible to prove, by the authority of competent witnesses, and the citation of plenary evidence. I am, then, bound in *truth* and *duty* to assert, that, contrary to the principles of justice, and in flagrant violation of the precepts of Christianity, the candidate, who pays for admission to the lodge, is *defrauded of his money!*

VI. Freemasonry is at war with Christianity, the only *true* RELIGION, by its sinfully *indecent* and *degrading* ceremonies. Christianity, by its doctrines, precepts and sacraments, is designed and adapted to elevate and purify the soul, and prepare it for the holy employments and entertainments of the heavenly world. That Freemasonry has an adaptedness and tendency in diametrical opposition, will appear from even a cursory survey of what is masonically denominated "*work.*" Freemasons have considerable to say about their "*work;*" for, they would have it understood that they are very industrious. The amount of their "work," however, depends entirely upon the number of candidates they have to initiate. What, then, is their work? To "prepare," introduce, "initiate," "pass," and "raise" candidates, or confer upon them the first three degrees of Masonry, is the "*work,*" of the *lodge.*

Now, the ingenuous author of the Address before referred to, has, perhaps unwittingly, fairly opened the way for the explanation and understanding of this masonic "work." He says, "As a poor blind candidate, I knocked at the door of Masonry,

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* Appendix, Note C.

ignorant as was Adam in the lodge of time, of what its mysteries might be. I was admitted." *How* the candidate is admitted, will be easily apprehended from a few questions and answers, selected from what is called the first Lecture upon the Entered Apprentice's Degree. "Q. Where was you first prepared to be a Mason? A. In my heart. Where secondly? In a room adjacent to the body of a just and lawfully constituted lodge of such. How was you prepared? By being divested of all minerals, neither naked nor clothed, barefoot nor shod, hoodwinked, with a cable-tow about my neck, in which situation I was conducted to the door of the lodge. You being hoodwinked, how did you know it to be a door? By first meeting with resistance and afterwards gaining admission. How did you gain admission? By three distinct knocks from without, answered by the same from within. What was said to you from within? Who comes there? who comes there? who comes there? Your answer? A poor blind candidate, who has long been desirous of having and receiving a part of the rights and benefits of this worshipful lodge dedicated to God, and held forth to the holy order of St. John, as all true fellows and brothers have done, who have gone this way before him."

My hearers, I pause to say; We are examining Freemasonry as "*a religious* institution"; and these are implicitly denominated, and referred to in the "Address" which I have had occasion to mention, as a part of its *religious* ceremonies. Otherwise, I should consider it entirely out of time and out of place, to make even a single descriptive remark upon the "*work*" of the lodge. But, "it is lawful to do good on the Sabbath day;" and our Saviour, on the Sabbath, cast out devils, as well as healed all manner of diseases.

In this plight, the candidate is conducted from the preparation room to the door of the lodge. He is "neither naked nor clothed, barefoot nor shod." That is, he has been divested of his wearing apparel, to the last remnant of decency; furnished with a pair of drawers; one foot in a slipper, the other bare; he has a bandage over his eyes, that is, "hoodwinked;" and a rope, called a "cable-tow," around his neck, by which he is led, like an animal by the halter. After additional questions

and answers, the Master of the lodge says of the candidate, "Let him enter this worshipful lodge in the name of the Lord, and take heed on what he enters. The candidate then enters, the Junior Deacon at the same time pressing his naked left breast with the point of the compass, and asks the candidate, 'Did you feel any thing?' Ans. I did. What was it? A torture. The Junior Deacon then says, As this is a torture to your flesh, so may it ever be to your mind and conscience, if ever you should attempt to reveal the secrets of Masonry unlawfully." The candidate is then conducted to the centre of the lodge, where he and the Senior Deacon kneel and the Deacon repeats the form of a Prayer, in the following words, which, you will perceive, does not include the name of Christ, or make any reference to a Saviour:—"Vouchsafe thine aid, Almighty Father of the universe, in this our present convention, and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us. Endue him with a competency of thy divine wisdom, that by the secrets of our art, he may be the better enabled to display the beauties of holiness, to the honor of thy holy name. So mote it be. Amen."

The Master then asks the candidate, "In whom do you put your trust?" Answer, "In God." The Master then takes him by the right hand, and says, "Since in God you put your trust, arise, follow your leader, and fear no danger." The Senior Deacon then conducts the candidate three times regularly round the lodge, and halts at the Junior Warden, in the south, where the same questions are asked and answers returned as at the door. The answers referred to, are all prompted, by the Senior Deacon; and the three circuits around the lodge, give all the brethren, present, ample opportunity to gaze upon the "poor blind candidate," as he is thus led by the cable-tow, or rope around his neck.

As the candidate and the conductor are passing round the room, the Master reads the following passage of Scripture, and takes the same time in reading it, that they do, in making their three circuits:—"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even

Aaron's beard, that went down to the skirts of his garment: as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."

We are still to bear in mind, that "the Masonic is a religious institution." Of course, these are a part of its religious ceremonies. Would *such* ceremonies, performed in secret conclave, be decent, comely, or allowed in any branch of Christ's church?

The following concise extracts, from what, in the lodge, is one of their scientific lectures! will inform us how the "poor blind candidate" is disposed of, after his three circuits.

"How did the Junior Warden dispose of you? He ordered me to be conducted to the Senior Warden, in the west, where the same questions were asked and answers given as before. How did the Senior Warden dispose of you? He ordered me to be conducted to the Worshipful Master in the east, where the same questions were asked and answers returned as before, who likewise demanded of me from whence I came and whither I was traveling. Your answer? From the west and traveling to the east. Why do you leave the west and travel to the east? In search of light. How did the Worshipful Master then dispose of you? He ordered me to be conducted back to the west from whence I came, and put in the care of the Senior Warden, who taught me how to approach the east, the place of light, by advancing upon one upright regular step to the first step, my feet forming the right angle of an oblong square, my body erect at the altar, before the Worshipful Master. What did the Worshipful Master do with you? He made an Entered Apprentice Mason of me. How? In due form. What was that due form? My left knee bare, bent; my right forming a square; my left hand supporting the Holy Bible, Square and Compass; I took upon me the solemn oath or obligation of an Entered Apprentice Mason."

Such is the predicament of the candidate, when he takes an oath, which Masons say, must bind him for life. Of that oath, till now, he is entirely *ignorant*. It is intended, out of doors, to be kept as a Masonic secret, that any *oath* is administered in the lodge. Dr. Harris, compiler of the "Book of Constitu-

tions," for the Grand Lodge of Massachusetts, in one of his public discourses, virtually denies, that Freemasons are bound by any oath whatever. He admits that there is an *obligation*, but not an *oath*. But in the lodge, it is called an *oath*. The candidate, after being made to kneel, in the form described, is told that he *must take an oath;* and it *is an oath*, dictated to him, sentence by sentence, which he must repeat, after the Master, calling himself by name. The oath also, covers things of the future, of which, as yet, the noviciate knows nothing. They *may be good*, or they *may be bad*, and *very bad!*

Now, I aver, in the light of God's sacred truth, and it is the opinion of most learned, able and conscientious jurists, that oaths, imposed in *such* circumstances, and especially oaths of such a character as the Masonic, are neither judicially, morally, nor religiously binding. They are *extra-judicial;* CONTRARY TO LAW. They are *extra-religious;* in OPPOSITION TO CHRISTIANITY. *They are immoral;* inconsistent with every principle of moral rectitude.

But, there are some, doubtless, who honestly and conscientiously believe that these oaths are binding. There *may* be such in this assembly; and such may, perhaps, shudder in thinking that I must be a vile and perjured wretch, as Masons have often pronounced me. To any who may have such convictions, I reply: If I have not told the truth, I may be pronounced a liar, but not perjured; for then there is no such oath to be violated. But, even, if the oath were admitted to be originally binding, I have not violated such oath, because I have *revealed nothing*. What are denominated the secrets of Masonry have been published and re-published, many times over; and what is already published *cannot be revealed*. Besides, the Great Author of Christianity commands me, as a minister of his, *the true* Religion, to proclaim *good*, that it may be embraced and practiced; and to point out and denounce *evil*, that it may be hated and shunned. "What I tell you in darkness, that speak ye in the light; and what ye hear in the ear, that preach ye upon the house-tops. And fear not them who kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell."

But, upon the *religious* ceremonies of the first degree, after

the oath is administered, the lecture continues: "After you had taken your obligation, what was said to you? I was asked, What do you most desire? Your answer? Light. Was you immediately brought to light? I was. How? By the direction of the Master and assistance of the brethren."

Waiving, for the present, a statement of my own experience and observation, concerning the manner of bringing the candidate from darkness to light, I here give the testimony of a most reliable witness, who sealed the truth of his statements with his own death! * The candidate having taken the oath and prompted to express his desire for light, the Master says, "'Brethren, stretch forth your hands and assist in bringing this new-made brother from darkness to light.' The members having formed a circle around the candidate, the Master says, 'And God said, Let there be light, and there was light!' At the same time, all the brethren clap their hands, and stamp on the floor with their right foot as heavily as possible; the bandage dropping from the candidate's eyes at the same instant, which, after having been so long blind and full of fearful apprehensions all the time, this great and sudden transition from perfect darkness to a light brighter (if possible) than the meridian sun in a mid-summer day, sometimes produces an alarming effect. I once knew a man to faint on being brought to light; and his recovery was quite doubtful for some time; however, he did come to, but never returned to the lodge again."

This same witness gives the following description, which answers exactly to what is expressed in the first section of the Lecture on this degree:

"After the candidate is brought to light, the Master addresses him as follows: Brother, on being brought to light, you first discover three great lights in Masonry, by the assistance of three lesser. They are thus explained: The three great lights in Masonry are the Holy Bible, Square and Compass. The Holy Bible is given to us as a rule and guide for our faith and practice; the Square, to square our actions; and the Compass, to keep us in due bounds with all mankind, but more especially with the brethren. The three lesser lights are three burning

* William Morgan.

tapers, or candles, placed on candlesticks or pedestals. They represent the Sun, Moon, and Master of the lodge, and are thus explained: As the Sun rules the day, and the Moon governs the night, so ought the Worshipful Master, with equal regularity, to rule and govern his lodge, or cause the same to be done."

Some few other things are given or communicated to the Entered Apprentice, such as sign, due-guard, token, password, and the like, about as essential to the objects of the "Institution," as buttons to a coat, or a lock and key to a cupboard.

Now, I ask, if what is here communicated is really *worth* the scene of such sinfully humiliating and degrading ceremonies? Or suppose the candidate has paid fifteen dollars for three degrees, has he received his five dollars' worth in these indecent mummeries? Is it necessary even to enter a lodge in order to see a Bible, Square and Compass? The Holy Bible can be seen *here;* it can be seen on many a centre-table of the parlor; it can be seen and studied in every Christian family. The Square and Compass may be seen and used in the mechanic's shop. But the Bible, Square and Compass are the THREE GREAT LIGHTS in Masonry! Oh! yes; and there is no intimation in the lodge that the Square or Compass is not as *great a light* as the Sacred Volume! This is unquestionably an insidious, deistical object of Freemasonry, to degrade the Holy Scriptures to a level with the working tools of an operative mechanic! But, "the Holy Bible is given us as a rule and guide for our faith and practice." Is it, then, the rule of faith and practice to the multitudes of *Deists*, who are "bright" and influential Masons? Is it, especially the New Testament, a guide of faith to Jews, Mohammedans and Pagan idolaters, who are Masons? We hear it alleged, it is so averred in Masonic Constitutions, Monitors, Manuals and Addresses, that Freemasonry is the same, all over the world; and has ever been the same, from the days of Solomon, until now! But, again; is it necessary to be blind-folded, cable-towed, and to swear a horrible, barbarous and profane oath, enforced by a horrible and bloody penalty, in order to learn that the Bible should be a guide of faith and practice; that our actions should be squared by upright principles; or that we should keep ourselves within the proper compass with all mankind? To ask

these questions is to answer them; and if Masons themselves would answer them, in candor and honesty of heart, they would hold in abhorrence their indecent, degrading and abusive ceremonies, abandon the institution, and come, in deed and in truth, under the influence of the Holy Scriptures, as their rule of faith and practice.

The Fellow Craft Mason is prepared in a manner similar to that of the Entered Apprentice; the ceremonies are equally abusive and degrading; and the whole machinery of the degree of no more intrinsic or practical value than for a child to learn and engage in the play of "blind-man's buff!"

The ceremonies of the third, or Master's degree, are still more to be deprecated and condemned. The "work" of the degree consists chiefly in a mock representation of death and the resurrection. To pass through these blasphemous ceremonies, or engage in the profane and horribly false exhibition, is, in the language of Masonry, to be in the *sanctum sanctorum*, or holy of holies, of King Solomon's temple. The candidate is said to represent one of the builders of the temple, denominated in Scripture the "son of a widow," but by Masons, said to be a Grand Master, whom they call "Hiram Abiff." I have neither time nor space for minuteness, in calling attention to the features of this degree; but a brief extract from one of the "Lectures" may enable the hearer to understand what the author means in his Address, to which I have before referred. I recite from the commencement of Section Second. "Did you ever return to the *sanctum sanctorum*, or holy of holies, of King Solomon's temple? I did. Was there anything particular took place on your return? There was; I was accosted by three ruffians, who demanded of me the Master Mason's word. Did you ever give it to them? I did not, but bid them wait, with time and patience, till the grand lodge assembled at Jerusalem; and then, if they were found worthy, they should receive it; otherwise they could not. In what manner was you accosted? In attempting to retire at the south gate, I was accosted by one of them, who demanded of me the Master Mason's word, and, on my refusing to comply with his request, he gave me a blow with the twenty-four inch gauge, across my throat; on which I fled to the west gate, where I

was accosted by the second with more violence, and, on my refusing to comply with his request, he gave me a severe blow with the square, across my breast; on which I attempted to make my escape at the east gate, where I was accosted by the third with still more violence, and, on my refusing to comply with his request, he gave me a violent blow with the common gavel, on the forehead, and brought me to the floor. Whom did you represent at that time? Our Grand Master, Hiram Abiff, who was slain at the building of King Solomon's temple."

In this part of the farce, the candidate is made to represent the *dead*, or Hiram Abiff, who is alleged by the craft to have been murdered and buried fourteen days, but raised from the *grave* by Grand Master Solomon, king of Israel, using the "strong grip," or "lion's paw," and effecting the exhumation upon the "five points of fellowship."

So the candidate, being brought to the floor, as expressed in the "lecture," is placed in what conveys the idea of a coffin, in a secluded part of the lodge, covered with a "pall," and given to understand that he must be as still and silent as a dead man, until the further pleasure of the Worshipful Master is signified.

After a preconcerted season of confusion, it is reported that the dead man is found. At the direction of the Master, brethren, conducted by a Warden, attempt to raise the candidate, first by the "grip" of the Entered Apprentice, and then by that of a Fellow Craft. They report that it is impracticable, the skin and flesh slipping from his fingers. The Master then directs to assemble a lodge of Master Masons, and says, "I will go with them myself in person, and try to raise the body by the strong grip or lion's paw!" So the Master descends from his place, repairs to the mantled and apparently dead candidate; the brethren assemble around him, whom they call the representative of the murdered Hiram Abiff. Then, by the Master's grip, as some say, by the strong grip, or the lion's paw, the candidate is raised on what Masons call "the five points of fellowship": "Foot to foot, knee to knee, breast to breast, hand to back, and mouth to ear." Here, then, exclusive of the oath, we have, in substance, what the Fraternity call the "sublime degree of Master Mason."

Now Deists, who have long constituted a majority of Freemasons, thoroughly understand the object and import of this degree. However those who have been educated, and who believe in the principles of Christianity, may think to construe these ceremonies, all classes of infidels who belong to the Order *know* that it is a *burlesque* upon the doctrine of the resurrection. The ceremonies of the third degree, "the sublime degree of Master Mason," is a profane and palpable contradiction of Scripture History; and infidels *know* it. According to the Sacred Record, Hiram, the widow's son, called by Masons, "Hiram Abiff," *never was murdered.* We are expressly informed that he *finished* all the work for the temple service. He was chiefly employed, not about the temple itself, but in *casting* the sacred vessels for the Holy Service; and this he did in the clay ground of Jordan's plain, some eighteen or twenty miles distant from where the temple was built. Nor was his work completed, until *after the edifice* of the temple was completed; and yet he "finished" the whole. Infidels, also, have often "laughed in their sleeve," that there were any sufficiently credulous to believe that King Solomon either *would* or *could* raise from a grave, six feet in depth, a corpse which had been buried "fourteen days;" and that, too, upon the "five points of fellowship," — "Foot to foot, knee to knee, breast to breast, hand to back, and mouth to ear!"

Says Dr. Dalcho, compiler of the "Book of Constitutions" for South Carolina, to which I have referred, "Neither Adam, nor Noah, nor Nimrod, nor Moses, nor Joshua, nor David, nor Solomon, nor Hiram, nor St. John the Baptist, nor St. John the Evangelist, belonged to the Masonic Order." "Hypothesis in history is absurd. There is no record, sacred or profane, to induce us to believe that these holy and distinguished men were Freemasons, and our traditions do not go back to those days. To assert that they were Freemasons, may 'make the vulgar stare,' but will rather excite the contempt, than the admiration of the wise."

Such high authority as that of Dr. Dalcho, on this point, is certainly conclusive. The third degree of Freemasonry, therefore, has no foundation in historic facts; and it must be a *farce*, invented and played, on purpose to ridicule and bring

into contempt the scriptural and Christian doctrine of the resurrection. It is then adapted to fill the intelligent, devout and contemplative soul with inexpressible pity, horror and holy indignation, for a professedly Christian minister, not only to hold up Solomon and the two Hirams as founders of this Anti-Christian, Deistical order; but especially to represent them as symbolizing the infinitely mysterious, incomprehensible Trinity in the Eternal Godhead.* Nor is it any less abhorrent, or less adapted indelibly to fix the impression of profaneness, if not of blasphemy, to represent the Master of the lodge, as personating Jehovah-Jesus, or Judah's Lion, in the resurrection of the dead! †

I am now willing to leave it with this congregation, as an impartial jury, to weigh evidence and make up their verdict, whether Masonic *religion* is genuine or spurious; and whether the institution is Christian or anti-Christian. I earnestly desire you to examine the *doctrines* and the "work," or ceremonial rites of the organization, and to place *me* out of the account. Whether I am a good or a wicked man, an honest man or a knave, will not make secret societies either good or bad. If any man, old or young, apprehends that my statements from personal knowledge, are not reliable; if he will give me opportunity, I will most cheerfully put him in possession of evidence that *is* reliable.

I have confined this discussion chiefly to the three lower degrees of the Order. There is not time in a single discourse, already too long, to survey a broader field. For want of time, also, I have necessarily passed over some of the most objectionable parts in the organization.

I am prepared, however, on any suitable occasion, to prove many other very serious "counts" in the "indictment." Among these numerous counts, I will take this opportunity to designate the following: The *oaths* are profane, barbarous and bloody. ‡ Perversions of the sacred text, § especially in the higher degrees, are numerous and blasphemous. The same is true of the "work," in the higher degrees. ‖ The degrees of the Order advance, step by step, from bad to worse, until they reach avowed, sheer infidelity, and disclose to the noviciate the

* Address by C. C. Bedell. † Ibid. ‡ App. Note D. § Note E. ‖ Note F.

great secret, that Christianity is a *serpent*, to be crushed; an imposture, to be exterminated.* The institution is dangerous to civil and religious rights.† It is stained with *blood.* I have reliable historical evidence, of not less than seven individuals, including Morgan, murdered under Masonic law. While Christianity breathes the spirit of kindness, compassion, goodwill, towards enemies as well as friends; Freemasonry breathes "*vengeance*" towards every one who *expresses dissent* from its doctrines and usages. It may not, in multiplied instances of renunciation, be deemed expedient to execute the *bloody* part of a penalty annexed to an oath; but there is a substitute which, in existing circumstances, answers substantially the same purpose, in the murder of reputation. Such is the following oath of one of the higher degrees, which breathes the spirit of the institution, throughout. "You further swear, that, should you know another to violate any essential point of this obligation, you will use your most decided endeavors, by the blessing of God, to bring such person to the strictest and most condign punishment, agreeably to the rules and usages of our ancient fraternity; and this by pointing him out to the world as an unworthy vagabond; by opposing his interest, by deranging his business, by transferring his character after him wherever he may go, and by exposing him to the contempt of the whole fraternity and of the world, but of our illustrious Order more especially, during his whole natural life."

BELOVED BRETHREN AND FRIENDS:

For the preparation and delivery of this discourse, you will please hold *me alone responsible.* I have asked neither counsel nor advice, of any being in existence, save ONE. Indeed, I have never been accustomed to ask any CREATURE, *what* I shall preach, or *how* and *when* I shall preach it; but *I always ask* GOD.

I have been aware, that some of my dear brethren and sisters have thought and said, that the subject ought to be passed over in silence; that such a discussion would stir up ill feeling and strife; and that the effects would doubtless be injurious, if not disastrous, to our feeble congregation. Some,

* Appendix, Note G. † Note H.

indeed, have expressed fears, that *violence* would be inflicted upon my own person; and others have been well aware, that my reputation would be, as it has been, violently assailed. Of course, those dear friends would not advise me to take up the subject; and *they* are not responsible for the discourse to-day. The responsibility, then, rests upon myself; and I have no disposition to evade it. I am bound in justice to say, however, in respect to the subject of to-day's discourse, that *I am not the aggressor.* It is well known that, for months, I have been assailed, in private circles, and in the most public and frequented places of resort in this community. I have, hitherto, held my peace, except in a few confidential conversations with individuals. But the time has arrived when, as a citizen, a professed Christian, and a Christian minister, *imperative duty* impels me to speak; to speak publicly; and to speak, as I always aim to, *so as to be understood.*

I have entered the field with great reluctance, and not without much and fervent prayer; but "*wo is unto me,*" if I do not *defend* the gospel, as well as *preach* the gospel.

Towards Masons, *as men*, I have none but the kindest feelings; and, as *caged birds*, I deeply commiserate their terrible bondage; in which, if they *delight*, they are so much the more to be pitied.* There are many, nominally connected with the institution, who have for it no fellowship. Such, may be useful citizens and devoted Christians. As CHRISTIANS, but not as *Masons*, I would give to them the "right hand of fellowship." Some, could they be divorced from the Order, would as gladly escape "as a bird from the snare of the fowler;" but they see no way in which the snare can be broken. They are conscientious in the belief that their oaths must be binding; they hate the profane and degrading ceremonies of every degree; they feel themselves bound not to speak against the institution; they cannot, they will not speak in its praise. So, they bear the burden and the ignominy in silence, until death releases them from their sinful and cruel bondage. With *such* men we should

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* A friend suggests, with great truth and pertinency, that the adjective *Free*, used to qualify mason and masonry, is false and absurd. It should be *Bond*-Mason and *Bond*-Masonry. None are in such horrible slavery, as those who feel themselves bound by the barbarous and bloody oaths of the Order.

deal tenderly and charitably. In heart, they are Anti-Masons, and remember, with shame and disgust, when, 'hoodwinked, cable-towed, neither naked nor clothed, barefoot nor shod,' they were led into the lodge, and made to pass through the degrading and sinful ceremonies of the Order; but through a false apprehension, that even *such* extra-judicial, barbarous, blasphemous and bloody oaths must be binding;* or, perhaps, through apprehension of personal violence, they dare not speak what they think. Many of us remember such sober, conscientious, reflective men of the last generation. They were *nominal* Freemasons; but they would not advise their *sons* to join, or their neighbors and other friends. They would, indeed, in some instances, *hint* it was just as well to *keep away* from the institution;† and it was well known, that a long time had elapsed, since they had attended a lodge-"communication." As death approached, and in the arrangement of their secular business, they would seem not to forget any thing of importance; they would express the most intense solicitude for the future education and prosperity of their sons; but not even an inuendo escaped them, that, on coming of age, those sons would do well to enter the lodge. Some of them would leave express, if not peremptory directions, that they should not be buried with Masonic pageantry.

Such, even taciturn, examples, "speak louder than words;" and they speak a language, which ought not to be misapprehended.

But, in the fear and love of God, and in love to souls, I *owe a duty* to dear Young Men of my Congregation. They may not be dissuaded from running into, what I honestly believe, an INFIDEL INSTITUTION. But, if they are determined, and not to be dissuaded from plunging into such ruin, I desire that they may not be blindfolded in advance, or before they enter the

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* Since the delivery of this Discourse, an aged member of the Fraternity has said, 'He did not believe that the author ever was a Freemason; but if he was, he is a PERJURED MAN!' Such, certainly, is *conclusive*, though unintentional testimony, that the *truth* has been published.

† Some of those rather taciturn and thoughtful men were not so prompt and quick-witted as DR. FRANKLIN, who, when asked by a brother, if he would advise him to join the Masons, at once answered, "No; *one fool in a family is enough!*"

lodge. They should know, beforehand, that profane and barbarous oaths will be imposed upon them, sanctioned, every one, by a penalty of blood. Are they willing to come under such a horrid imprecation, as that annexed to the oath of an Entered Apprentice? "To all which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation, or self-evasion of mind in me whatever; binding myself under no less penalty, than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours; so help me God, and keep me steadfast in the due performance of the same!" The penalty of the Fellow Craft's oath is no less barbarous:—"Binding myself under no less penalty than to have my left breast torn open, and my heart and vitals taken from thence, and thrown over my left shoulder, and carried into the valley of Jehoshaphat, there to become a prey to the wild beasts of the field, and vultures of the air, if ever I should prove willfully guilty of violating any part of this my solemn oath or obligation of a Fellow Craft Mason; so help me," &c. The penalty of the Master's oath is equally horrible:—"Binding myself under no less penalty, than to have my body severed in two in the midst, and divided to the north and south, my bowels burnt to ashes in the centre, and the ashes scattered before the four winds of heaven, that there might not the least track or trace of remembrance remain among men or Masons of so vile and perjured a wretch as I should be, were I ever to prove willfully guilty of violating any part of this my solemn oath or obligation of a Master Mason. So help me," &c.

You have, then, dear young Friend, fair warning. If, after this, you allow yourself to be caught in the snare, my skirts are clear; and, as you take those barbarous and blasphemous oaths, and pass through those irreligious, profane ceremonies, you will remember that an old clergyman gave you the timely admonition, but you would not take warning!

The Congregation have my thanks for their courteous and serious attention. May the Lord bless his TRUTH in defence of Christianity, *the* TRUE RELIGION; and preserve our young men from infidelity and ruin. AMEN.

APPENDIX.

NOTE A, p. 7.

"*Ceremonies of the Encampment.*"—In the Encampment of Knights Templars, the agonies of Christ in the garden are turned into mockery. The "*bitter cup*"* is prepared for the candidate to drink when he takes his oath. It is "*the place of a skull*," because a literal skull is the cup from which the novitiate receives his libation. In the ceremonies, and in allusion to *this* cup, the scene of Christ's agony in the garden is *rehearsed*,† particularly that passage in which he prays, "O my Father, if it be possible, let *this* cup pass from me." "Father, if *this cup* may not pass from me, except I drink it, thy will be done." In allusion to the skull the following passage is read:‡ "And when they were come unto a place called Golgotha, that is to say, *a place of a* SKULL, *they gave him vinegar to drink*, MINGLED WITH GALL; and when he had tasted thereof, he would not drink."

The words "skull," and "cup," and "this cup," are emphasized in the rehearsal, so as to designate the "fifth libation," which is a part of the initiatory ceremonies in this degree. The candidate takes and drinks of the cup, the upper part of a *human skull*, repeating after the Grand Commander the following obligation: "This pure wine I now take in testimony of my belief in the mortality of the body and the immortality of the soul,—and may this libation appear as a witness against me, both here and hereafter,—and as the sins of the world were laid upon the head of the Saviour, so may all the sins committed by the person whose skull this was, be heaped upon my head, in addition to my own, should I ever, knowingly or willfully, violate or transgress any obligation that I have heretofore taken, take at this time, or shall at any future period take, in relation to any degree of Masonry, or order of Knighthood."§

Such is the *mockery* of our Saviour's agonies in the garden, referred to in the discourse. According to Professor Robison, the most reliable

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* Town's Speculative Freemasonry.
† Webb's Monitor, 1816, p. 223.
‡ Webb's Monitor, 1816, p. 233.
§ Light on Masonry, p. 164.

authority, this degree was invented in an infidel lodge in France, and for the main purpose of throwing contempt upon the person and sufferings of our blessed Redeemer! Surely, "in Encampment, Jesus Christ is visibly seen";* but he is seen in the scorn, mockery and derision of *infidelity*, and not in the sacred medium of Truth, as revealed in the Holy Scriptures!

NOTE B, p. 15.

"*Great Antiquity.*"—In regard to the "antiquity" of their institution, Masons are now in a *dilemma*. After the murder of WILLIAM MORGAN, September 19, 1826, many hundreds, probably not less than two thousand reliable witnesses testified that the revelations made by him, Elder Bernard and others, described, literally and truthfully, *all* the "work" of lodge, chapter and encampment, as performed at that time, and from their initiation. *Now*, members of the Fraternity aver, that "THERE IS NOT A WORD OF FREEMASONRY" in any of those revelations! What, then, has become of the "antiquity" of the Order? and where are all "the old land-marks," which Masons are sworn and charged not to remove? Well; it is, in itself, of not much consequence whether Masonry was born in 1717, or is not more than ten or fifteen years of age. It does seem, however, a *little* too bad to gull a young man of his fifteen dollars, by making him believe that the ephemeral institution, which he is about to enter, dates back to the days of Zerubbabel, or even to Solomon. Mr. BEDELL, certainly, would make us believe, if he could, that the Order is as old as the building of the first temple. This is evident from the whole current of his Address; and especially from his affecting (?) reference to the "jubilant three," *Jubela*, *Jubelo*, and *Jubelum*, on page 17th!!†

But, the structure, ceremonies, oaths, and especially the *shame* accruing from *exposure* of the "work" in Freemasonry, present an almost irresistible motive for lying and even perjury. After the murder of Morgan, not a few Masons *studied* his revelation of the first three degrees, in order to render themselves familiar with the "Lectures"; and then, to the uninitiated, would deny, peremptorily, that there was

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* Bedell's Address, p. 21.

† It has been a serious inquiry, in my own mind, on reading the significant and *graphic* references in the Address, to the "work" of the first, and especially of the third degree, how the author could hold himself bound by the Entered Apprentice's oath: "Furthermore, do I promise and swear, that I will not write, print, stamp, stain, hew, cut, carve, indent, paint, or engrave it on anything movable or immovable, under the whole canopy of heaven, whereby, or whereon, the least letter, figure, character, mark, stain, shadow, or resemblance of the same, may become legible or intelligible to myself, or any other person in the known world," &c.

any truth in those disclosures. This was known to conscientious members of the lodge, who meant to be governed by the principles of scrupulous integrity; and they came to the settled conviction that an institution, which could not be sustained without lying, ought not to be sustained at all. "All liars shall have their part in the lake which burneth with fire and brimstone; which is the second death." —Rev. xxi. 8.

NOTE C, p. 16.

"*If not a Clergyman.*"—It has been the custom to admit clergymen to the degrees of Masonry, *free of expense.* But a clergyman, in Masonry, is a mere "*stool pigeon.*" The character and influence of a Masonic clergyman are used for the purpose of catching other game, and giving to the institution a moral and religious respectability in view of the public. Indeed, Masons might well afford to *pay* every clergyman whom they can thus decoy, tame and hold, at least the sum of fifteen dollars, for passing through their sinful and degrading mummeries.

But, Masons are very *liberal* to their masonic, clerical brethren! Well; they can afford to be; indeed, it is no *real* liberality, after all. A case of recent occurrence is exactly in point. Masons and their wives, in a populous village, made their clerical brother a surprise donation, of, it is said, *forty dollars.* Now if, through his influence, which is undoubtedly true, some half dozen young men, who would not otherwise, had been induced to enter the lodge, at the rate of fifteen dollars each, the lodge has actually made a speculation of *fifty dollars!* Surely, if a clergyman can afford to degrade himself, by puffing a patent quack medicine, so as to bring hundreds of dollars into the pockets of the vender; the empiric can well afford not only to give the clergyman a bottle of his nostrum, but a liberal compensation beside.

NOTE D, p. 26.

"*The oaths are profane, barbarous and bloody.*"—The three following oaths, inserted as a sample, will pretty fairly represent the character of all. The candidate for the degree of Entered Apprentice, blind-folded, with a cable-tow or rope around his neck, kneeling at the altar upon his naked left knee, his left hand under, and his right hand on, the Holy Bible, square and compass, repeats, as dictated by the Master of the lodge, sentence by sentence, the following oath; calling himself by name. "I, —— ——, of my own free will and accord, in presence of Almighty God and this worshipful lodge of

Free and Accepted Masons, dedicated to God and held forth to the holy order of St. John, do hereby and hereon most solemnly and sincerely promise and swear, that I will always hail, ever conceal, and never reveal any part or parts, art or arts, point or points of the secrets, arts and mysteries of ancient Freemasonry, which I have received, am about to receive, or may hereafter be instructed in, to any person or persons in the known world, except it be to a true and lawful brother Mason, or within the body of a just and lawfully constituted lodge of such; and not unto him, nor unto them, whom I shall hear so to be, but unto him and them only whom I shall find so to be, after strict trial and due examination or lawful information. Furthermore, do I promise and swear, that I will not write, print, stamp, stain, hew, cut, carve, indent, paint, or engrave it on any thing movable or immovable, under the whole canopy of heaven, whereby or whereon the least letter, figure, character, mark, shadow, or resemblance of the same may become legible or intelligible to myself or any other person in the known world, whereby the secrets of Masonry may be unlawfully obtained through my unworthiness. To all which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation, or self-evasion of mind in me whatever; binding myself under no less penalty, than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea, at low-water mark, where the tide ebbs and flows twice in twenty-four hours:—So help me God, and keep me steadfast in the due performance of the same."

The Fellow Craft takes his oath in the same predicament as the Entered Apprentice. It is equally barbarous; the penalty is already given in the discourse; and neither the oath nor penalty need be here rehearsed.

The oath of the Master is as follows:—"I, —— ——, of my own free will and accord, in presence of Almighty God, and this worshipful lodge of Master Masons, erected to God, and dedicated to the holy order of St. John, do hereby and hereon, most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not give the degree of a Master Mason to any one of an inferior degree, nor to any other being in the known world, except it be to a true and lawful brother, or brethren, Master Mason, or in the body of a just and lawfully constituted lodge of such; and not unto him, nor unto them, whom I shall hear so to be, but unto him and them only whom I shall find so to be after strict trial and due examination, or lawful information received. Furthermore, do I promise and swear that I will not give the Master's word, which I shall hereafter receive, neither in the lodge, nor out of it, except it be on the five points of fellowship, and then not above my breath. Further-

more, do I promise and swear, that I will not give the grand hailing sign of distress, except I am in real distress, or for the benefit of the craft when at work; and should I ever see that sign given, or the word accompanying it, and the person who gave it appearing to be in distress, I will fly to his relief at the risk of my life, should there be a greater probability of saving his life than of losing my own. Furthermore, do I promise and swear that I will not wrong this lodge, nor a brother of this degree, to the value of one cent, knowingly, myself, nor suffer it to be done by others, if in my power to prevent it. Furthermore, do I promise and swear, that I will not be at the initiating, passing, and raising, a candidate at one communication, without a regular dispensation from the grand lodge for the same. Furthermore, do I promise and swear, that I will not be at the initiating, passing, or raising of a candidate in a clandestine lodge, I knowing it to be such. Furthermore, do I promise and swear that I will not be at the initiating of an old man in dotage, a young man in non-age, an atheist, irreligious libertine, idiot, madman, hermaphrodite, nor woman. Furthermore, do I promise and swear that I will not speak evil of a brother Master Mason, neither behind his back nor before his face, but will apprise him of all approaching danger if in my power. Furthermore, do I promise and swear that I will not violate the chastity of a Master Mason's wife, mother, sister, or daughter, I knowing them to be such, nor suffer it to be done by others, if in my power to prevent it.* Furthermore, do I promise and swear that I will support the constitution of the grand lodge of the State of ——, under which this lodge is held, and conform to all the by-laws, rules and regulations of this or any other lodge of which I may at any time hereafter become a member. Furthermore, do I promise and swear that I will obey all regular signs, summons, or tokens, given, handed, sent, or thrown, to me from the hand of a brother Master Mason, or from the body of a just and lawfully constituted lodge of such, provided it be within the length of my cable-tow. Furthermore, do I promise and swear that a Master Mason's secrets, given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me, murder and treason excepted; and they left at my own election. Furthermore, do I promise

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* We are to bear in mind, that "Freemasonry is a religious institution;" and *such* is the MORALITY of its religion! What would be thought of the *Church*, if she imposed on her members *such* an obligation? Would it not be legitimately inferred, that all, but female *relatives*, were common game of the brotherhood? A Mason was arraigned by his lodge, charged with having violated this part of his obligation. He was acquitted on preferring this plea:—"*He did not know, at the time, that his victim sustained such relation to a brother Master Mason!*" *Sound logic;*—ROTTEN MORALITY!

and swear, that I will go on a Master Mason's errand, whenever required, even should I have to go barefoot and bareheaded, if within the length of my cable-tow. Furthermore, do I promise and swear that I will always remember a brother Master Mason, when on my knees, offering up my devotions to Almighty God. Furthermore, do I promise and swear that I will be aiding and assisting all poor, indigent Master Masons, their wives and orphans, wheresoever dispersed around the globe, as far as in my power, without injuring myself or family. Furthermore, do I promise and swear that, if any part of this my solemn oath or obligation be omitted at this time, I will hold myself amenable thereto, whenever informed. To all which I do most solemnly and sincerely promise and swear, with a fixed and steady purpose of mind in me, to keep and perform the same, binding myself under no less penalty, than to have my body severed in two in the midst, and divided to the north and south, my bowels burnt to ashes in the centre and the ashes scattered before the four winds of heaven, that there might not the least track or trace of remembrance remain among men or Masons of so vile and perjured a wretch as I should be, were I ever to prove willfully guilty of violating any part of this my solemn oath or obligation of a Master Mason. So help me God, and keep me steadfast in the due performance of the same."

The oaths of the next three degrees need not be inserted; but their PENALTIES should not be overlooked. Mark Master's oath:—"Binding myself under no less penalty, than to have my right ear smote off, that I may forever be unable to hear the WORD, and my right hand chopped off, as the penalty of an impostor," &c.

Past Master:—"Binding myself under no less penalty, than to have my tongue split from tip to root," &c.

Most Excellent Master:—"Binding myself under no less penalty, than to have my breast torn open, and my heart and vitals taken from thence, and exposed to rot on a dunghill," &c.

The following is the Royal Arch Mason's oath entire:—"I, ——, of my own free will and accord, in presence of Almighty God, and this chapter of Royal Arch Masons, erected to God, and dedicated to the holy order of St. John, do hereby and hereon, most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not give the degree of Royal Arch Mason to any one of an inferior degree, nor to any other being in the known world, except it be to a true and lawful companion Royal Arch Mason, or within the body of a just and legally constituted chapter of such; and not unto him or unto them whom I shall hear so to be, but unto him or them whom I shall find so to be, after strict trial, due examination or legal information received. Furthermore, do I promise and swear, that I will not give the Grand Omnific Royal

Arch word, which I shall hereafter receive, neither in the chapter nor out of it, except there be present two companions Royal Arch Masons, who, with myself, make three, and then by three times three, under a living arch, not above my breath. Furthermore, do I promise and swear, that I will not reveal the ineffable characters belonging to this degree, or retain the key to them in my possession, but destroy it, whenever it comes in my sight. Furthermore, do I promise and swear, that I will not wrong this chapter, nor a companion of this degree, to the value of any thing, knowingly myself, or suffer it to be done by others, if in my power to prevent it. Furthermore, do I promise and swear, that I will not be at the exaltation of a candidate to this degree, at a clandestine chapter, I knowing it to be such. Furthermore, do I promise and swear, that I will not assist or be present at the exaltation of a candidate to this degree, who has not regularly received the degrees of Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master, Most Excellent Master, to the best of my knowledge and belief. Furthermore, that I will not assist, or see more or less than three candidates exalted at one and the same time. Furthermore, that I will not assist or be present at the forming or opening of a Royal Arch Chapter, unless there be present nine regular Royal Arch Masons. Furthermore, do I promise and swear, that I will not speak evil of a companion Royal Arch Mason, neither behind his back nor before his face, but will apprise him of approaching danger if in my power. Furthermore, do I promise and swear, that I will not strike a companion Royal Arch Mason in anger, so as to draw his blood. Furthermore, do I promise and swear, that I will support the constitution of the General Grand Royal Arch Chapter of the United States of America, also the constitution of the Grand Royal Arch Chapter of the State under which this chapter is held, and conform to all the by-laws, rules and regulations of this, or any other chapter of which I may hereafter become a member. Furthermore, do I promise and swear, that I will obey all regular signs, summons, or tokens, given, handed, sent or thrown to me, from the hand of a companion Royal Arch Mason, or from the body of a just and lawfully constituted chapter of such, provided it be within the length of my cable-tow. Furthermore, do I promise and swear, that I will aid and assist a companion Royal Arch Mason, when engaged in any difficulty; and espouse his cause, so far as to extricate him from the same, if in my power, whether he be right or wrong. Also, that I will promote a companion Royal Arch Mason's political preferment in preference to another of equal qualifications. Furthermore, do I promise and swear, that a companion Royal Arch Mason's secrets, given me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his

own, *murder and treason not excepted.** Furthermore, do I promise and swear, that I will be aiding and assisting all poor and indigent Royal Arch Masons, their widows and orphans, wherever dispersed around the globe, so far as in my power, without material injury to myself and family. All which I most solemnly and sincerely promise and swear, with a firm and steadfast resolution, to perform the same, without any equivocation, mental reservation, or self-evasion of mind in me whatever; binding myself under no less penalty, than that of having my skull smote off, and my brains exposed to the scorching rays of the sun, should I ever knowingly, or willfully, violate or transgress any part of this my solemn oath, or obligation, of a Royal Arch Mason. So help me God, and keep me steadfast in the performance of the same."

Such are *samples* of the "profane, barbarous and bloody oaths" of the "religious institution," FREEMASONRY! It must surely be *false* religion, entirely antagonistic to Christianity; the Author of which says expressly, "*Swear not at all.*" Such *appeals to God* as are annexed to every penalty, are horrible and blasphemous. "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain."

NOTE E, p. 26.

"*Perversions of the sacred text.*"—Even in the Entered Apprentice's degree, when the bandage is loosed from the eyes of the candidate, that he may perceive the glare of "three burning tapers," candles, lamps, or whatever may have been lighted, the master of the lodge is represented as personating the ALMIGHTY CREATOR. He quotes that awfully sublime and beautiful record, "AND GOD SAID, LET THERE BE LIGHT, AND THERE WAS LIGHT;" and immediately says to the novitiate, "RE-CEIVE-LIGHT!" clapping his hands and stamping with his foot. Now, the previously "poor blind candidate" can say, "I saw the triple lights, greater and lesser.† But thus is that awful FIAT of JEHOVAH made a constituent of a profane, degrading and ridiculous farce!

In the Mark Master's degree, those passages of Scripture which, in the Bible, are applied exclusively to Christ, as the chief corner stone of his church, Masons apply exclusively to a *literal stone* of white marble,‡ which, in this degree, is "rejected by the builders,"

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* In some chapters:—"All the secrets of a companion R. A. M., *without exception;*" which of course includes "murder and treason."

† Address of C. C. Bedell, pp. 14, 15.

‡ "Permitted to gaze upon that white stone which has no name!"—Bedell's Address, p. 5.

and thrown away among "the rubbish;" but in the Most Excellent Master's degree, is found again, and becomes the key of the arch, or "*the head* of the corner." The passages of Scripture cited in this farcical exhibition of a literal stone, are the following: Ps. 118: 2. The stone which the builders refused, is become the head-stone of the corner.—Matth. 21: 42. Did ye never read in the Scriptures, The stone which the builders rejected, is become the head of the corner?—Mark 12: 10. And have ye not read in the Scripture, The stone which the builders rejected, is become the head of the corner?—Luke 20: 17. What is this, then, that is written, The stone which the builders rejected, is become the head of the corner?—Acts 4: 11. This is the stone which was set at naught of you builders, which is become the head of the corner.—[Webb's Monitor, p. 78.]

Another passage of Scripture, also, is cited from Revelation, and applied to this same literal stone of white marble:—Rev. 2: 17. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it." The new name upon the stone is in cipher; which, being interpreted, reads, "Hiram Tyran, Widow's Son, sent to King Solomon." In the Royal Arch degree, "the hidden manna" is pretended to be found, and presented to the candidates, that they may taste it.

These passages selected from a multitude, are sufficient to illustrate the truth, that the "religious institution," Freemasonry, degrades, misapplies and profanes the Sacred Text.

NOTE F, p. 26.

"'*Work,' in the higher degrees.*"—This is all as profane and even blasphemous as the perversion of Scripture. The exhibition, casting away, and recovery of the "white stone," is a mockery. The pretended discovery of the Ark with its alleged contents, the Book of the Law, the Pot of Manna and Aaron's Rod, is a *falsification* of Scripture history. Their being pronounced by the High Priest, King and Scribe of the chapter, "Holiness to the Lord," is *impious*. The use of God's name, "I AM THAT I AM," as a password, is *blasphemy*. To *personate* Him in the farcical representation of the burning bush, is, if possible, still more *horrible*. To caricature the miracles wrought by Moses in Egypt, as signs, is as *infamous*, as the conduct of the magicians, Jannes and Jambres, who withstood Moses when he went in unto Pharaoh. To give a minute description of the "work" in this, the Royal Arch, degree, would here take up too much time and occupy too much space. The whole of the hypocritical and blasphe-

mous farce, usually occupies a pretty long evening. If any one wishes for a full description, let him consult Bernard's "Light on Masonry," which tells the whole story.*

NOTE G, p. 27.

"*From bad to worse,*" *&c.*; "*Christianity—an imposture to be exterminated.*"—In the "Philosophical Lodge," or "Knights Adepts of the Eagle or Sun," truthfully styled, "The Key of Masonry," the novitiate receives the following instruction, which discloses the grand secret of the whole system. "If you ask me what are the requisite qualities that a Mason must be possessed of, to come to the centre of truth, I answer, that you must crush the head of the serpent ignorance. You must shake off the yoke of infant prejudice, concerning the mysteries of the reigning religion, which worship has been imaginary, and only founded in the spirit of pride, which envies to command and be distinguished, and to be at the head of the vulgar, in affecting an exterior purity, which characterizes a false piety, joined to a desire of acquiring that which is not its own, and is always the subject of this exterior pride, and unalterable source of many disorders, which being joined to gluttonness, is the daughter of hypocrisy, and employs every matter to satisfy carnal desires, and raises to these predominant passions, altars, upon which she maintains, without ceasing, the light of iniquity, and sacrifices continually offerings to luxury, voluptuousness, hatred, envy and perjury. Behold, my dear brother, what you must fight against and destroy, before you can come to the knowledge of the true good and sovereign happiness! Behold this monster which you must conquer—a serpent which WE detest as an idol that is adored by the idiot and vulgar under the name of RELIGION!"

NOTE H, p. 27.

"*The Institution is dangerous to civil and religious rights.*"—That this is true, a candid examination of the OATHS, must convince any man of even ordinary intellect.

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* There is only here and there a volume of this work to be found. It is now said to be out of print. Masons have doubtless destroyed hundreds of copies.

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